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A

LETTER

To the late

AUTHOR

OF THE

PREPARATION

FOR

Martyrdom:

With ſome Curſory REFLECTIONS upon ſome Paſſages in it.

By a Dutiful Son of the Engliſh Church, as by Law Eſtabliſhed.

Semper ego Auditor? nunquamnè reponam?
Vexatus toties, &c.———Juv.

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A Letter to the late Author of the Preparation for Martyrdom.

SIR,

THere is no Man that is not ſtrangely prepoſſeſt, or ſtrongly addicted and enclin'd to you and your Sentiments, that will not in his reading of This and ſome other of your Papers, eaſily find, that there is a great deal of ill deſign'd by them, though to deceive the unthinking Herd, it be veil'd under ſpecious pretences; and that there is deadly Poiſon in the bottom of your Pills, how fairly ſoever you have gilded them over. God defend both the Church and State, and all the Loyal Members of both from its malignity, and Grant that this Antidote, how mean ſoever, may check the Operation of ſo dangerous a Doſe.

I muſt confeſs, that I had once as great a Veneration for you, as for any one your Figure in the Church; but then you Preach'd honeſtly, and liv'd peaceably; but ſince Pride or ambitious diſcontent, or ſome particular reſpects to ſome ſpecial Friends of the adverſe Party, or ſomthing I know not what elſe, has thruſt you upon Scribling, and a deſign of being Popular; ſince you have forſaken your firſt Love (if ever you had any) to our Church, and eſtabliſhment to our Hierarchy and Liturgy, and appear to be running over, *ad Partem Donati*, to the diſturbers of our Church and Peace, you muſt needs pardon this ſhort and ev'n forced reflection, though from an old Friend, and ſomtimes a great Admirer of you.

 I was

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I was in hopes ſome abler Hand would have taken you to task: but perhaps the more Learned and Judicious amongſt us, Sons of the Church, whom you ſtoutingly call ſo, paſs'd by you with diſdain or pity, & therefore you are become (I know not how) my Province, the ſubject of my weaker Pen. The Cauſe I ſtand for is a good one, that encourages me, and my intention honeſt, to undeceive the multitude, which preſſes me forward on this undertaking. Even a dumb Aſs, ſpeaking with Man's voice, could ſcarce forbear to rebuke the madneſs of ſuch a Prophet; and *St. Paul*, though he confeſt himſelf the leaſt of the Apoſtles, not worthy to be called an Apoſtle, yet reproved St. *Peter*, that great Apoſtle, to his face, becauſe he was to be blamed for his unworthy tergiverſation.

Now then (Sir) to your Book, but firſt of the Title [*A preparation for Martyrdom*] which at this time of ſo much diffidence and jealouſie (very much of it very groundleſs) can breath little leſs than downright Sedition. *Si non ſatis inſanit vulgus, inſtiga. A preparation for Martyrdom*: why what's the matter now? who or where are the Perſecutors? what is the ground of your fears? Why, you tell us, *pag.* 4. [*The ſucceſs of Popiſh Arms abroad, eſpecially the French Kings, and the prevailing of Popiſh Arts at home*] This you put into your Pariſhioners mouth, but, though like the Picture of *Janus*, or rather the Sign at *Mother Redcaps*, you and your imagined Gentlemen ſeem to have two Faces in this Dialogue, yet you have both but one Head, as far as concerns this Book: Every Paragraph in it (I am ſatisfied) are the Minerva's of your own brain, and every word in't is yours, as they are parts of this doughty Piece.

So then upon the whole matter we may take your meaning in this or the like Form, "Dear Neighbors and Friends, Brethren and 'Siſters beloved, we are in extreme danger both at home and from 'abroad: The French are ſworn already for the extirpation of the 'Proteſtant Name; and the next news we may expect to hear, will 'be their Landing in infinite numbers to cut all good People's throats; 'and then at home there is a ſtrong Popiſh party, uſing all arts to 'introduce them, ready to joyn with them: beſides all this, the 'loud crying Sins of wild Tories and Prophane Cavaliers, cry ſtentoriouſly to Heav'n for vengeance. Now what ſhall we do in this 'caſe? the danger (you ſee) is great and imminent: Will you take 'my advice as a Divine then? Since the King himſelf may be a party 'in the Perſecution (which thing if the Author ſuppoſes not, what means his Martyrdom for the Proteſtant Religion? for whil'ſt the

King

King perſiſts to defend the Proteſtant Faith and the Laws, to confirm and eſtabliſh it, and forty for one in the Kingdom own and embrace it, how can any man ſuffer by Popiſh hands here in the ſolemn way of Martyrdom?) If ſo be then that the King, either of his own meer motion, or by his Brothers, or others inſtigation ſhould reconcile himſelf to the Pope, and down on his knees, and ask him Bleſſing, and then fall a perſecuting of the Saints, the People of God, our dear Brethren of the Separation; what then? I muſt confeſs that the more Chriſtian and primitive way, in that caſe, would be to dye rather than to fight for the Truth, againſt Authority eſpecially; but alaſs you know that our Saints of *England* have by many bloody examples made it to appear, That they are much more for active than paſſive Graces; That they are true Church-militant Men, and therefore will not give their Heads for the waſhing; nor one hair of them willingly for the burning. And therefore (*Rebus ſic ſtantibus*) You ſee where the old remedy lies; you muſt now again repair unto (*Ad Arma*) Stand therefore undauntedly upon your Guards, maintain your Poſts, reſiſt unto blood in the moſt literal and natural Senſe of thoſe words; and thus you will approve your ſelves indeed the faithful Servants of the Lord of Hoſts.

And Sirs, if you will proceed by theſe methods, your Caſuiſts have given you very good Authority for what you do; Have they not given you warrants ſufficient long ſince from Holy Writs? Does not the Scripture ſay expreſly, *Curſe ye* Meroz, *yea curſe bitterly, becauſe they came not to the help of the Lord againſt the mighty?* that is plainly, now, to defend the precious *Whigs* againſt the profane *Tories*: though ſome interpreters are of opinion, that this place makes mightily for the King and his Cavaliers, and particularly our brother *Hick* of *Colcheſter* was ſometimes of that mind, but that was when he was in his ſtate of darkneſs and ignorance, and before Converſion; but now he is better enlightned, I aſſure you he is of another mind; And does not the Scripture again ſay, *Curſed is he that withdraweth his hand from ſhedding of Blood*, yea, though it were his own brothers, if bent againſt the Saints? And again, Curſed is he that doth the work of the Lord, (Reformation and winnowing work you muſt underſtand) negligently or deceitfully; yea rather than do ſo, you may warrantably *bind your Kings in chains, and your Nobles in fetters of Iron*: ſuch Honour, ſuch Power have all the Saints, and 'tis peculiar to them.

Some

Some of the Holy Fathers of the Kirk teach, that it is lawful and commendable to fight againſt the King himſelf for Religion, yea, and to depoſe him, ſays our great Mr. *Baxter*, though one of the profane *Tories* in a ſcurrilous and ridiculous Pamphlet impiouſly, and not having the fear of God before his eyes, calls him a *Church-Barreter*, a Book which gives however a deadly blow to the Reformation Cauſe.

Bucanan in his Book *De jure Regis*, ſaith, *That Miniſters may Excommunicate Princes, and that after a King, by the ſentence of Excommunication, is caſt into Hell, he is unworthy to live upon the earth.* (But is not this by the by, very rank Popery?) And thus my brethren, I have performed the Office of a faithful Friend to you, if ye will voluntarily dye for the Truth, without unlawful reſiſtance, you will have the richer Crown in Heaven for't, that of Martyrdom; but if ye are otherwiſe reſolv'd, to dye with your Swords in your hands fighting, even againſt the Lords Anointed, in defence of Religion, in the raviſhing ſociety of *Baxter*, *Bucanan*, *Knox*, *Oliver* and his Mermidons; yea, and the precious Mr. *Love* too, who in his Sermon at *Uxbridge* Treaty brake forth in this paſſionate Option. *Oh! that our State-Phyſitians would imitate God in cutting off from the Land thoſe that have diſtempered it*, meaning the King and his Family, as his next words plainly ſhew, when he ſays, *Præſtat unus pereat, quàm unitas*, rather the King himſelf, then the united Body of the Covenanters.

Now Sir, However you may ſeem to preſs Martyrdom, or voluntary ſufferings in caſe of perſecution for Righteouſneſs ſake, and to be againſt open reſiſtance of Authority and Government, when the Truth is in danger to be ſuppreſt: yet in regard you have put the multitude in proſpect of I know not what danger of Popery, which the generality ſo much deteſt and abhor, and which the very Women and Children in the ſtreets ſpit at, at the bare naming of it; and that Men have Souls to be concern'd for, and that they have Lives and Relations, and many of 'em Fortunes to preſerve or loſe: and ſince withal, Mens Zeal in Religion is ſo cool'd and abated, and by nothing more than the diſſentions that are about it, by ſtarting that danger, you have done your endeavour as far as the Lines of your Communication extend, and the virtue of your Book operates, to prepare the Populace to riſe and ſtand up in their own defence; nay, to fight through their fears, and in order to that, even to ſearch out the enemy to deſtroy him

And

And now if this be not interpretative Sedition againſt the State, not to ſay a treaſonable ſquint upon the King and his Government, I will confeſs my ſelf in a great miſtake, and beg pardon for my error; for I cannot conceive how a Popiſh perſecution ſhould rage here, or Men be brought to the ſtake for their adhering to the Proteſtant Religion, unleſs the King be a party in the perſecution, and the Foundations of our Government (*viz.*) our Laws be firſt ſubverted.

You tell us, Page 3. [*What you ſuffered in adhering to the Laws of the King, and the Proteſtant Church of* England; *and that your Perſon and Fortunes wear the ſcars of your Loyalty*] But good Sir, did you ſuffer more than others of your neighbours? What honeſt Man was there who ſuffered not from thoſe Godly Cheats in his proportion, in thoſe Heavenly days, and yet not one of a hundred had any other reward, than the ſatisfaction that they had done their duty in adhering to the Truth, and their natural Lord together?

When we ſpeak of the Proteſtant Church of *England*, we would do well to add (as by Law eſtabliſht) the other notion without that addition is too general, and therefore in this matter very deceitful. There are (you know) true Engliſh Proteſtant Diſſenters, of which number was good Mr. *College*, executed for Villany and Treaſon. Under this notion go all the Sectaries in *England*; nay, ſo confident are they grown, as to ſtile themſelves *The only true Proteſtants of* England, all others are either profeſt Papiſts, or Popiſhly affected, and that ſweeps all, there is no fence againſt this Flail. And thus peradventure in thoſe days one Egyptian might rob another, an *Independent* or *Anabaptiſt*, a *Presbyterian*, or ſo; and if ſo, then let ſuch as did the wrong make reſtitution. But what if you were never ſo Honeſt and Loyal then, does it therefore follow that you are ſo now? are Mens minds immutable? *Judas* once a Diſciple and an Apoſtle of Chriſt, liv'd ſome time, and then dy'd a Traytor, and an Apoſtate; and have not many among us in all appearance, as far as Mens Words and Actions can interpret their hearts, moſt unworthily deſerted the Cauſe both of King and Church, which formerly they fought for, with the greateſt Reſolution and Gallantry; yea, and wear the ſcars of their former Loyalty upon their Perſons and Eſtates too, far greater than yours?

But

But dear Sir, why ſo much concern'd now, for your Sufferings then, for Righteouſneſs ſake? Will not the Reward both here and hereafter (as you ſtate it) ſufficiently recompence them? You are here (bleſſed be God) poſſeſt of a good Living, better than moſt of your Brethren enjoy, who yet peradventure deſerve as good a Portion of the Churches Patrimony as you do, and yet do not murmur or complain: Will men be no longer honeſt than they are paid for't, or rather brib'd to't? Have you not Houſes and Children, a new Wife, and old Lands and Money good ſtore with her? Have you not Brethren and Siſters innumerable, who have your perſon in the greateſt admiration, and would go near (now eſpecially, ſince you brought forth this Book) to pluck out their Eyes and give 'em you, if you had need of them? and all this now in this time, and without perſecution or danger, ſave what you form in your own head? and after this life I doubt not but you hope for Life eternal, that is, not only Heaven, *but* (as you ſay, Pag. 45. of your Book) *a greater Reward there than other Saints*, that is, as you ſeem to explain your ſelf, by Reigning with Chriſt a thouſand Years on Earth. (Now truly here's Heaven upon Earth with a witneſs;) But ſurely he that aſſerts this, aſſerts the Millinary Principle: Yet you can (you ſay) from *Rev.* 20. Ver. 4, 5, and 6. warrantably expect the one, and yet at the ſame time damn that peſtilent perſuaſion of the Fifth Monarchy men, though in the mean time you ſhew us no difference between your fond opinion and their ſeditious perſuaſion. And now, Sir, will not all this Reward, both here and hereafter, ſilence your Complaints for what you formerly ſuffered? Every degree of ſuffering, for a good Cauſe, and in a good manner, ſo as that our ſufferings be conformable to thoſe of Chriſt our head, is a degree of Martyrdom; and to ſuffer Martyrdom, properly ſo called, is a thing ſo honourable, ſo bleſſed, and by your ſelf ſo acknowledged, that we ſhould make it rather a matter of Exultation and Triumph than Complaint and Regret. But the two ends of your Book are ſo far aſunder, that you forgot both them and your ſelf, and any one from this may conclude, That for all his Seraphick Speculations, our new Martyr has ſtill ſome remains of the old Man in him, in that he complains of ſuffering, even for Righteouſneſs ſake.

You

You tell us, *Page* 4 [*That you uncharitably thought, that the Kings enemies in the late Rebellion, made a profession of Godliness, a Stale to put off their Rebellious designs.*] (Uncharitably do you say?) Fie on't! Who can read any thing of those barbarous transactions, that ended in the Murther of so many good Men, in the Martyrdom of so Great, so Good, so Just a Prince; in the ruine of so many Loyal Families: such Prescriptions, Sequestrations, Imprisonments, and all this *in nomine Domini*, laying it all upon the score of Religion, and will not be forc'd to conclude, that the very soul that animated, and acted that Faction, from Head to Foot, from First to Last, was downright Hypocrisie; it is therefore another sort of Spirit you now desire to be baptiz'd into; that is to say, You are resolv'd to stick no longer to that Cause that gave you no other pay (as you say) then scars and Losses; you will now probably renounce your Allegiance to His Majesty, and live and dye for the Republican interest.

You tell us plainly in the same *Page* 4. [*That you do not think that the tempest that will assault us, will come from that quarter*, namely, *from the said Republicans*; No, no, [*The Papists, the Papists.*] But whence must they come? *Oh from* France; let them come if they have a stomach to it, provided, the Sectaries will as vigorously oppose their Persons and their Arms, as they seem zealous against their Religion; or if they will but stand Neuters, and not strike one blow, the French by these mens story have been a coming these three or four years, but I think that that great Monarch will find work enough to do on the other side of the Brook, and you believe it too: but this will serve however to excite the jealousie of the credulous multitude; yea, and besides them, there are (you say) *Popish Arts at home*, &c. Now who these Papists at home should be who threaten our ruine, I cannot guess, unless he means that the Church of *England* (as by Law establish'd) is a Popish Church, and that the Men of this Communion, are ready to break in furiously upon the true Protestant Church of the Dissenters, to undo them. And peradventure this is that he intends by his Book: Is not the putting of the penal Laws in execution against these, that which he calls persecution? and their undergoing of *Justice* in some degree, that which he calls *Suffering for righteousness sake?*

But worthy Sir, Is there not more of danger to our Church and State from the Sectaries, then from the Papists within our own Countrey; they, the Sectaries are numerous, very numerous; yea,

and wealthy too, if we may credit their own bragadocio Writings; and as for the temper of 'em, they are proud and querulous, and as ambitious as your ſelf can be, impatient of all reſtraint, the yoke of Government galls and frets their tender Fleſh where-ever they are; they are like Oyl, ever reſtleſs till upmoſt: in a word, they are the Saints, why therefore ſhould not the Government devolve upon them, ſince Dominion (as they and their Fathers the Jeſuits Teach) is founded in Grace? and indeed have they not very lately, both in *England* and *Scotland*, made very conſiderable attempts to that end? but the Papiſts are very few in compariſon; Five or Six in a Pariſh perhaps at the moſt, and what can theſe be imagin'd to do, unleſs we be fatally all and at once ſeiz'd with a dead Lethargy? So that ſetting aſide the impious ſurmiſes of ſome concerning His Majeſty, and His beſt and moſt Loyal Subjects, and the dreadful, though very unreaſonable conceits of others, touching his Royal Highneſs the Duke of *York*, I can ſee no great danger of any tempeſt from that Quarter, unleſs the Perizzites the Fanaticks, joyn with the old Canaanites the Papiſts to introduce it; and this truly we have ſome reaſon to be afraid of, their Principles are ſo near of kin: the politick Maxims of both theſe, being equally pernicious and deſtructive of Government and Governours, as may, and ſhall be particularly demonſtrated, if in your next you require it, and you have had a touch or two of it already.

Theſe, theſe Diſſenters are the Men who break the ſtrength of our Nation, with diviſion upon diviſion, and it muſt be by their fearful Charmes, by the ſad breaches that our inteſtine differences have made, that the enemy the Papiſts (if ever) muſt make his entry, *dum ſinguli pugnant, univerſi vincuntur.* And probably thoſe Men would be content (as formerly they did with *Lambert* and others, though then moſt in diſguiſe) now again to joyn with very bare-fac'd Papiſts, though of equal number and ſtrength with themſelves, to pull down the preſent eſtabliſhment, and afterwards try a fall with them for the Supremacy, hoping to deal with them, as the Independent, and ſome others did with the Presbyterian in the late Revolution, ran away with the booty when the other had done the work.

But that we may at once lay this Devil of Popery, that ſcares Men out of their Allegiance and Duty, yea, and Wits together, the King (bleſſed be God, and His Majeſty for't,) has ſaid, and done

done as much to ſatisfie the world of his deteſtation of Popery, as the wit of Man could deviſe, or the malice of Man, with any colour of Reaſon demand. As for his Royal Highneſs the Duke of *York*, the Kingdom aſſuredly is very much indebted to him for his perſonal Services both for his King and Countrey, what his perſwaſion in Religion is, I will not preſume to enquire; but admit of the worſt, that he is a Roman Catholique, what then? the preſent King in all likelyhood may live as long as he, the difference in their age being very ſmall and inconſiderable; why then ſhould we fooliſhly anticipate miſchief to our ſelves, or by inteſtine War and civil Broils, again fall to beat out one anothers Brains for fear of the Head-ache? Nay further, admit the Duke ſhould live to come to the Crown, it is not likely he will go about to ſet up the Popiſh Religion here for the Religion of the Nation; a Religion ſo inconſiſtent with his quiet and ſafety; People of all ranks and degrees, and ſexes are (God be bleſſed) ſo inveterate againſt it, that next to Hell there is nothing more formidable and abominable to 'em, ſo that he muſt utterly forfeit the reputation of a wiſe Man, of a good Statiſt, ſhould he offer to lay this yoke upon them, and a Crown of Thorns would then ſit as eaſie upon his Brows as Gold: "Why then ſhould any trouble the World with factious "and unneceſſary fears of a Popiſh Succeſſion? or any Man be "cheated to abandon his quiet and ſecurity, for meer future poſſibi-"lities, and ſo to make our ſelves certainly miſerable before-hand, "for fear of being ſo hereafter?

As for the true Church of *England*, that by Law eſtabliſht, that is the only great bulwark, under God, againſt Popery, and therefore againſt this it is, that the Romaniſts plant all their batteries: the Jeſuit paſſes unconcernedly by the Separatiſt, as one that is doing the popes buſineſs, and promoting his intereſt; but how to overthrow the Church of *England*, that has the countenance of Law and Reaſon, Antiquity and Decency to ſupport it, *Hic labor hoc opus*, here they employ their utmoſt ſtrength. And now that we are upon this point of Martyrdom, 'tis very obſervable here, that we have many glorious Martyrs in the Dipticks of our Church, as *Cranmer*, *Ridley*, *Latimer*, *Laud*, and above all, His late Majeſty of bleſſed memory: but tell me of one Presbyterian that ſuffer'd death for Religion, unleſs it was in actual Treaſon and Rebellion (and then it could not be Religion orderly, which allows of no ſuch proceedings no ſuch practices) and I durſt adventure to undergo

the fate of the two Arch-Bishops of *Canterbury* and *St. Andrews*; no, no, they are Men of no such kidney, or temper; 'tis Empire, and not the Truth or Religion they contend for.

But in the last place, if the Fanaticks be indeed the Men our Author is afraid of, that they will indeed by Popish Arts be drawn into the Conspiracy, and help to bring in Popery, Why does he not speak it out? ah no, he will not offend some great friends, nor one of these little ones; 'tis enough for him and his purpose to express his fears and detestation of Popery in general, and by this blind charge, to make all parties look jealously one upon another, in order to a general confusion: However he gains to himself in the interim, the thing, I believe he mainly aims at, the reputation of a pious good Man, and a zealous Protestant, though all this while, like the magnanimous errant Knight we read of, he has encountred little more or less, than the Windmils of his own Luxuriant Fancy.

And now we are come to the second ground of your fears of Popery (*viz.*) The crying sins of the Cavaliers. *Page* 4. it is called [*The over-spreading profaneness of the Royalists.* and *Page* 6. *Of the debauch'd Cavaliers,*] that is in plain English, all the Kings and the Governments friends, in what capacity soever. And the Reverend Dr. *Burnet* you tell us, did with much integrity tell 'em before the Honourable House of Commons, of their Drunkenness and Debauchery. And our present Bishop of *Chester*, you say, call'd the Lord *Gerings* Army in the West, an Army of *Achans*. You shall, Sir, have an answer to these severally; and First, to your charge of the profaneness of the Royalists, and the debauchery of the Cavaliers. There is no man required to prove Negatives, nor will I here attempt it, in answer to this impudent calumny, but this I will be bold to affirm, that that Clergy-man that says this, if he say he is in good earnest in't, deserves to have his Gown pull'd off over his Ears, and is fitter to Preach from a Pillory than a Pulpit. Are you (little Dogmatist) fit to pass such a Sentence as this, upon almost all the then Nobility and Gentry of the Nation that follow'd His Majesty in His Just, though unfortunate Wars? Nay, is not this an impious reflection upon the memory of the Glorious King, *viz.* that all his followers and friends (which in those days, went all of 'em under the notion of Cavaliers) should be so immerst in sensuality and debauchery of that Prince (I say) whose very example both

living

living and dying, was enough to reform the very worſt of 'em, yea, and to make a Round-head an honeſt Man, as it did ſeveral of them, when they perceiv'd his eminent Wiſdom and ſingular Goodneſs, as *Vines*, *Henderſham*, and others?

Then to that paſſage of Dr. *Burnet*, "That Drunkenneſs and "Debauchery has not only corrupted our common Converſation, "but vitiated the very Vitals of our Government, by the aſcendent "it hath upon ſo ſpecial a part of our Security as are the Elections "of this ſo great and honourable Aſſembly of Knights and Bur-"geſſes in Parliament.

Sir, Saving always my true Reſpects to that very Honourable Conſtitution of Parliament, I preſume that [redacted] part of the Aſſembly at *Oxford* the laſt Seſſion, and the laſt at *Weſtminſter*, were neither old nor new Cavaliers, they were of another Stamp, I trow, perhaps [redacted] of 'em no Friends to the King, their Country or themſelves, as now appears; and Sir, if thoſe which gave moſt Drink at the ſeveral Elections (as you inſinuate) carried all before them, then your Friends in Parliament got to be the greater number by their more liberal Effuſions of their Barrels, Bottles, and Hogsheads among the Crowd of Freeholders and Burghers, and thus, unworthily, you have wounded the Reputation of thoſe moſt wiſe, faithful, and Religious Patriots, as ye call them; I could name you ſome of 'em for Example, as well as you point at ſome Hobbiſts and Profaniſts among them, enough, as ye ſay, to endanger the blaſting of all their otherwiſe moſt hopeful Proceedings.

Then as to that paſſage of (the moſt Pious, Learned, and Right Reverend Father in God, Dr. *John Pierſon*, Lord Biſhop of *Cheſter*) *If one* Achan, ſaid he, *was enough to trouble a whole Army of* Iſraelites, *what trouble will a whole Army of* Achans *create to themſelves, and thoſe embarked with them?*

Sir, Malice its ſelf cannot deny but that he is what you deſcribe him, but this ſolemn Addreſs from you may be no more at this time and occaſion than a *Hail Maſter* to betray him, if poſſible; Your deſign in this probably is to expoſe him, and to wound his Friends with an Arrow out of his Quiver: But Sir, this Paſſage, if he deliver'd any ſuch, is, for all you, an inſtance of his great Piety, for he could not but know, that there as well as in all great Armies, there were likely to be many Vitious Perſons, and whoſe main deſign probably might be to get Booty, and theſe he calls an Army

of

of *Achans* compar'd with one *Achan* in *Iſrael*'s Army, intending no doubt thereby to excite their Commanders to keep them under good Diſcipline, as well in their Morals as in their Arms; But do you think the good Doctor meant, that every Man there was an *Achan* or a Plunderer, though many of 'em were neceſſitated to be ſo by the Godly Party, who had driv'n them from their own Houſes, as they had done the King before? But I obſerve you are willing to take the words in the worſt ſenſe you can faſten upon them, to do the Debaucht Cavaliers ſtill a good turn, and ſo every Mothers Son of 'em were *Achans*, yea, verily all *Achans*, the General, and the Doctor that Preacht not excepted. I think you wer[redacted]nd heard the Sermon, but perhaps not embarked with them in the ſame Common Cauſe, but upon ſome more particular Deſign it may be, a Spy or ſo. Well, God defend the Biſhops Writings or Sayings from the C[redacted]ents upon them. But are you not aſham'd to talk thus of ſo many *Achans* in the Kings Army? What they did was but modeſt in compariſon of what was done by the Parliamentarians, thoſe took here and there a little, and as it were by retail only, and that for their Bellies to enable 'em to ſtand by and for their Maſter, but theſe latter like the *Egyptian* Locuſts conſum'd all wherever they came; they robb'd by the Lump, and like *Ahab* when the power was in their hands, they firſt faſted, then killed the right Owners, or Baniſht or Impriſoned them, and then took poſſeſſion of their rightful Inheritances, as he did of honeſt *Nabaths*.

Well, but the Biſhop was there then in the Kings Army ye confeſs, embarked with him in his Perſon and Fortune, a Cavalier too, and is ſo ſtill no doubt, as that ſignifies a true hearted Royaliſt, and neither he (I preſume) nor any one elſe of the Kings Loyal and Dutiful Subjects are yet at all aſham'd of that name, for all your (we Debaucht Cavaliers, we Profane Royaliſts;) Yea, and they ſay (and I believe it) he was at *Cambridge* too, where he Preach't ſuch a Lecture of Loyalty and Duty to his then diſtreſſed Majeſty, and that to *Olivers* Noſe in the very *Anus* of his Slaughters and Triumphs, that had he not made (as is reported) a very ſuddain and narrow eſcape, he had paid his Head for't. But you are I know not what, you are at no Conſiſtence with your ſelf, ſometimes you are Hawk ſometimes Buzzard, ſometimes you declare for the Church, and then anon for the Kirk, ſometimes you are for Diſcipline ſometimes for Diſorder. You rave of your feats of Popery,

pery, that common Buggot of the ſimple Multitude, which, unleſs you ſuppoſe a revolt in our Rulers, are fooliſh and unreaſonable: you traduce the whole Royal Party as guilty of the greateſt Brutality, and yet you would, I dare ſay, be reckoned with ſome a Royaliſt your ſelf; but Sir, you muſt not think to make advantage long of this Ambidextrous Play, your Hypocriſie in a while will appear to all, and then you will ſcornfully be deſerted of all, and your hope of obliging all will utterly periſh. Now I will tell you my thought of you, for all your pretenſions, I believe you fear not Popery for all you make ſuch a ſtir about it, otherwiſe you would not have treated of Matrimony under the apprehenſions of approaching Martyrdom: beſides a Man of your Wiſdom would not think fit to exaſperate even the Papiſts, if you did really think they were ſo near getting the Power into their unmerciful Fingers; No, no, here's the Myſtery, as for the preſent Eſtabliſhment, you have (you conclude) as much already from and by that as you are likely to have, more peradventure than you deſerve, but your ambition or avarice being larger than your preſent Enjoyments, you claw the Democratical Party, hoping at long run to ſee an (*Engliſh*) Parliament, that is, we muſt know, one that has no *French* Penſioners ſhuffled into it to blaſt the whole buſineſs, ſuch as will be govern'd by your inſtructions, and then Presbytery (you truſt) will be turn'd up Trump, the Directory once more take place of the Lithurgy, and God knows what become of the Monarchy, and Mr. *C.* be made a great Man. *Page 6.* At the bottom you have a very ſhrewd Reflection upon a very conſiderable part of Men of the beſt Quality in our Nation. [*Nor can any good be expected from ſuch whoſe Eſtates chiefly conſiſt of Abby Lands, Impropriations, &c. for ſuch will Compound underhand to ſave their own Stakes.*] Sir, you were ſo prodigal before of your Charity to the Kings Enemies, that you have none now left for ſome of his very good Friends; But would any Man but you have fancy'd that Perſons of ſuch Birth and Education, ſuch Eminency and Integrity as many of theſe are doubtleſs, will pawn their Souls to preſerve their Eſtates? By your uncharitableneſs a Man would take you to be of I know not what Tribe: but Sir, the Obligations that ſome of 'em have (to my knowledge) laid upon you, might have taught you better Manners than to have made ſo rude, ſo wretched, ſo uncharitable a Suggeſtion.

Page 5. Ye revive the Quarrel [*with unworthy Patrons*] one great Evil, I confeſs, among us, but I wiſh you had on this Head when your hand was in, taken notice of a ſort of Patrons, that deſignedly poſt a ſort of Chaplains in the Church to betray her, excellently deſcrib'd by a late honeſt Author; *Theſe* (ſays he) *are Non-conforming Conformiſts, half Conformiſts in their Practices, Nonconformiſts in their Judgments; Theſe are your double-minded Men unſtable in all their ways; Theſe are your Sinners that look two ways, South and North, to the Church of* England, *and the Kirk of* Scotland, *as intereſt and opportunity ſhall incline them, that will keep one ſaving Card in their hand, though but a Knave; Theſe will down with all Oaths and Subſcriptions, but with ſome Jeſuitical Mental Reſervations, for what they ſwallow whole in their Subſcriptions, they mince and mangle in their Practices. They Conform to all ſeemingly, but Hypocritically chop the Common-Prayer, handle the Surplice gently, and for fear of giving offence to ſome in the Aſſembly, make their Apology for their wearing of it, and that ſometimes* in facie Eccleſiæ, *at the Holy Table perhaps. Theſe Plow ſo cunningly with their Ox and Aſs together, carry it ſo ſubtilly that they can ſcarce be known but* per modum Opinionis, *(viz.) by their Compliances with the Enemies of the Church, by their Gallioniſm and want of Zeal to defend the Orders and Ceremonies of it, by their hearing with patience and unconcernedneſs, the Intereſt, Honour, and Peace of the Church run down by ſwaggering Sectaries, by ambiguouſly repreſenting the Separation as if it were no Schiſm, by their Writings, fraudulent Pleas* (obſerve that I pray Sir, for there I think he has hit you) *for the Noncons, by their being* à Secretis *with profeſs't Nonconformiſts, and I may add by their preſence, yea, and their aſſiſting many times at their Conventicles, by their ſelf-denyings, compliances with them, under pretence of Moderation,* & Similibus: Take notice of that too, *by their profane way of pattering the Prayers of the Church haſtily over, without duly attending to God, the Prayers or themſelves, as if they were running over ſome vile Pamphlet, or were ſick to be rid of it, and ſo bringing the Service into contempt hereby.* Says he, *By theſe and the like arts they contribute as much to the encouragement of Diſſenters as the profeſs't Encouragers themſelves. Theſe half Conformiſts* (ſays the ſame honeſt and ingenious Authors,) *are the vrieſt Church-Moles who by their blind Principles and undermining Practices contribute little leſs to the increaſe and intereſt of Nonconformity, and conſequently to the danger and diſhonour of the Church, then the open Enemy whether Popiſh or Peeviſh.*

By

By theſe Fellows and their wicked arts, many hundreds of Pariſh Churches in *England* are turn'd into Conventicles, whoſe Service and Aſſemblies look no more like the Church of *England* than the Cantons of *Switſerland*; Theſe are Traytors within us ready to betray us into the Enemies hand, and we know that in a Siege one Enemy within the Walls is worth a Regiment without. Theſe are no more the Miniſters of our Church of *England* in ſtrict acceptation, than a half fac't Groat is a Sixpence, though among Fools, when Knaves have the tendering of it, it ſometimes paſſes for one. Theſe like that *Roman Tarpeia* the Veſtal Nun, though they ſeem to make Sanctity their profeſſion, as ſhe did, yet their real intention (as hers was to betray that Capitol) is now to betray our Church into the power of our Adverſaries. May their Bucklers and not their Bracelets be theſe Mens reward, as thoſe of the *Sabines* were *Tarpeia*'s.

Page 7. You reckon *Murther a Crying* Sin, and ſo indeed it is, and which threatens us with Judgments, but when you come to particulars, is it not a ſtrange thing that you never as much as touch upon that horrid Murther of his late Majeſty, which was a Murther beyond the example of all Ages, and perpetrated in the moſt open and daring method, and that by thoſe that call'd themſelves then, and would be thought ſo now, the true Proteſtants? but this muſt not be mentioned for fear of offending the Faction, or appearing to check their deſigns upon his preſent Majeſty, whom God long preſerve over us. I confeſs his preſent Majeſty has pardoned that daring Sin acted upon the Perſon of his Royal Father, but do you think that Heaven has forgiven it too? I fear not, and or this very reaſon, becauſe the Actors of that black Tragedy moſt of 'em that ſtill remain (and thoſe of 'em that are gone before theſe, I think were no better) are ſo far from any true Remorſe for what is paſt, that their Fingers itch to be at the like ſport again: ſo that we may conclude that theſe Men account it a ſort of Popery to confeſs an Errour, or they are too high in the inſtep for any ſuch Submiſſion, and ſo ſcorn the Superſtition of Repentance; Or one would think by their conſtant Carriage ſince that helliſh Butchery of the Lords Anointed, that in that, not to be parallell'd, Villany, they had quite ſinned away the Grace of Repentance, and being become deſperate, have now no other method to ſecure their indemnity, but by proceeding to higher Crimes.

You complain likewiſe of *Perjury* (and ſo does every honeſt Man) as another Sin of the Land that cries to Heaven for Vengeance; but here alſo when you come to particulars, you name only that of Church-Wardens and Conſtables; but what think you of thoſe Men that Swore *pro & con*, the Covenant and the Engagement, one to preſerve the King in his Rights, the other to doſtroy him, yea, even Majeſty it ſelf out of the Land, (*no King, nor Houſe of Lords*?) Now do you indeed believe that the Kings Act of Indemnity has acquitted thoſe Men of that horrid Guilt? Sir, 'tis for this Swearing and Forſwearing, in all likelihood, and that Royal Blood ſo barbarouſly ſhed among us, that without Repentance, I am afraid, that the Land mourns, and is in ſo much danger. But as for your Conſtables and Church-Wardens, I preſume you mean, that ſome of them have not in ſome Pariſhes, and particularly in your own, according to their Oaths preſented Offenders and Offences, and more eſpecially your Conſtables, the Diſſenters of your Pariſh, at the Months meetings. Sir, where through the unworthy neglect of ſome Parochial Miniſters, and Perſonal indifferency in Conformity, many of their Pariſhioners are wrought up by degrees into a belief that there is nothing of Duty in it: theſe when they occaſionlly meet, as many times they muſt, if Conformity or coming duly to Church be the Queſtion, they Combine one for another againſt the Law, and then when any of theſe Men are made Church-Officers or Conſtables, they will not preſent that as an Offence which the Parſon of the Pariſh by his own Example has taught 'em to believe is none, (*viz.*) no Fault or Tranſgreſſion. They are wiſe enough to argue and urge on their own behalf, Why may not we now and then abſent our ſelves from the Church, as well as our Miniſter not do his Duty there? Since he is oblig'd to the one as much or more than we to the other. And thus we have in ſome Pariſhes, *Ignoramus* Wardens and Conſtables as well as *Ignoramus* Jurors. Theſe Fellows they are a ſort of Proteſtants at large, now and then they will come to Church for faſhion, or to ſave their Bacon; They hold the Foundation, you ſay, why then ſhould they be wounded, nay as much as complained of for leſs matters, for mean Superſtructures? This kind of ſoft Doctrines has made ſo many Diſſenters from the Body of the Church, but no where more (I think) than in your Pariſh, and I look upon it as the puniſhment of your unfaithfulneſs to the Church, and your ſolemn Engagements to her when you enter'd into

into her Service. You teach, That if the Foundation be held they may be at their own choice for the Circumſtances of time and place for Divine Worſhip, theſe are mean Superſtructures not at all regardable, and accordingly have your Conſtables and Church-Wardens made and exhibited their Preſentments, not a Diſſenter from, not an Offender againſt the Church; in this your ſenſe, they are no Atheiſts, nor Hereticks, they hold the Foundation, the reſt are mean Superſtructures, enjoyn'd only by the Church, and that moſt unreaſonably and *pro imperio* only, therefore no Duty, and the omiſſion of it therefore no fault and ſo not Preſentable: Nay, to Preſent for theſe were Perſecution in the Preſenters, and ſuffering for Righteouſneſs ſake in the Preſented. By ſowing ſuch Pillows to your Peoples Arm-holes you have taught 'em to deal with eaſe, and to be Preacht to and Pray'd for at their Fire-ſides, and then you complain of your Wardens and Conſtables, that they Preſent not theſe Men, charging them with Perjury. Complain on, and rail on at your Officers, 'tis well you already feel the Miſchief of your too indulgent Principles in favour of Nonconformiſts, in the Bowels of your own Pariſh: you have with your own hands, and that wilfully, taken down the Dam that ſhould have kept it off; for ſhame then complain not of the Torrent that comes ſo fiercely upon you.

Page 7. likewiſe, The King's and the Church's Friends, are mentioned by your Gentleman under the courteous appellation of (*Profane Rable, Debaucht Cavaliers, profane Royaliſts, before.*) Sir, I obſerve that in the whole Contexture of your Book, you every where put your imagined Pariſhioner to give all the ill Language, whereby it appears, he has not well learnt Chriſt under your Miniſtry. Sir, I ſuppoſe you have read or heard of a little Book, a Comedy call'd νεφελαι, or the Clouds, wherein the Author *Ariſtophanes* brings *Socrates* upon the Stage, a Perſon whom he had no kindneſs for, talking like a very Fool, thereby to render him ridiculous to the Multitude, and here you bring in your Man (for Gentleman I will no more call him, he is ſo rude with his Tongue) talking like a Knave to abuſe the Royal Party. Sir, I ſhould wonder if the Gentlemen of your Pariſh do not take it ill from you thus to aſperſe them, for ſince you name not your Man, they are any of 'em, and ſo all of 'em obnoxious to the Worlds Cenſure; I look upon them therefore, in their own juſt defence, oblig'd ſeverally to acquit themſelves of ſo great a Scandal, and never to leave cry-

ing to you, Master, is it I? till the *Judas* be found out, and this mismanner'd Elfe be laid in its proper place, even at your own Door.

But *Page* 8. Ye make some little Reparation, (*We have* (say ye) *more than Fifty Righteous in every City, Conformists and Nonconformists, who cry night and day for the averting of Gods Wrath.*) There is much here in a little room. 'Tother side of the Leaf these Conformists were *profane Rabble.* And *page* 31. *The Sons of the Church, Vitious Persecutors, and drunken and debaucht Dammees* are all of a piece: but here now, there are some of 'em more than Fifty in every City Righteous Persons; How many is all that throughout the Kingdom? Sir, I hope our Cities now will not be destroyed by the Righteous Nonconformists, since we have so many honest Conformists, (by this Mans own confession) which day and night pray for them; but as for the Prayers of those that pray with a Curst intent, that devour Widows Houses, and for a pretence make long Prayers, let 'em keep 'em to themselves, or bestow them on their better Friends, we care not for them. But Sir, are Conformists as such, Righteous Men, how then comes the Noncons as such to be Righteous too, unless you can reconcile Contradictions, (and you are as likely to do that, or square the Circle, or find the Philosophers Stone, as any one Man I know)? But to dismiss this Paradox briefly, if a Conformist notwithstanding his Conformity may be a Righteous Man, or if you will, if it be no Sin to Conform, then I am sure it is so not to Conform, since the Law respects both sides equally, and requires Conformity from both, but you fairly acknowledge the former, and therefore you cannot escape the latter, but that the Nonconformist *eo nomine*, as a Nonconformist is a Sinner, a Wrong-doer, an Unrighteous Man, wilfully and deliberately refusing to obey the Righteous Commands of Lawful Authority. And now I pray Sir, Where is your Righteous Nonconformist? I think we must go find him in the World in the Moon. But I know what you will answer to this, That though the thing in it self (that is requir'd by Authority) be Lawful, yet it does not appear so to the Noncons; No perhaps, nor the contrary without doubt, that is, That what is Commanded is unlawful, and till then they ought to obey. This then in these Men is directly to strain at a Gnat and swallow a Camel, they startle like a Colt at a Wind-mill, at the appearanc of Sin, but Sin they swallow as readily as a Horse can do his Provender, and some-

ſometimes without chewing: They abhor the thoughts of committing an uncertain Sin, yet ſtick not to break a known Law of the Magiſtrate, whom God Commands us to obey, and that for Conſcience ſake.

And now muſt we forfeit our Peace and Safety, becauſe we cannot open the Eyes, and clear the Sight of theſe that will not ſee? Or ſhall theſe Men without Controul perplex the Government, and be ſuffer'd rather to commit a certain and avowed Sin againſt the Fifth Commandment and the Laws of Chriſt and his Apoſtles, expreſsly requiring Obedience to Magiſtrates, than poſſibly to fall under the guilt of an uncertain Tranſgreſſion? *Fooliſhneſs*, ſays Solomon, *is bound up in the heart of a Child, but the Rod of Correction fetcheth it out.* Theſe froward Youths muſt be reduc'd by Severity: Shewing of favour to 'em has but render'd 'em the more Inſolent and Intractable. This, King *James* our *Engliſh Solomon*, was well aware of, and therefore at *Hampton-Court* Conference, when he ſaw how little they had to ſay for themſelves, and their ſtanding out Conformity, proteſted, That if they would not Comply and Conform he would drive 'em the Kingdom, and by that means, by that Courageous Reſolution, he kept 'em in quiet till the Gun-powder Plot was diſcovered, by which, as lately by another Popiſh Plot they got much ground, for then, as now, under pretence of quelling Popery, they had like to have run down the Church of *England*, and to have rendred the Kings Authority precarious, and at their diſcretion, for Company. And thus lately in deteſtation of Popery we went nigh changing Epiſcopacy into Presbytery, and the Monarchy for a Republick.

Sir, We cannot but obſerve how you balance the Nonconformiſts with the Conformiſts in point of number and honeſty too, more than Fifty of both ſorts in every City; If you had ſaid, more than a Thouſand of the Conformiſts, I dare ſay, you would have added as many of the other ſide. But would you be reckoned a Conformiſt, and will you talk at this rate? If it were ſo indeed, as I think it is not, I ſhould not think it diſcretion, I am ſure no honeſty in you or any Churchman of *England*, to acquaint ſo heady a Beaſt with his own ſtrength, which, if ever he caſt his Rider, he may perhaps for all your ſtroaking of him now, tread you in the Dirt as ſoon as any other; but it may be your meaning is, that though the Nonconformiſts may be fewer in number in City and Country than the Conformiſts are, yet the Righteous on their ſide

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may be as many as thoſe on ours, or peradventure you make an Eſtimate of the whole Nation by your own Pariſh. I am ſure, as far as I am acquainted, where the Miniſters of the ſeveral Pariſhes are truly Conformable, and will not by ſneaking Compliances with here one and there another of their Pariſhioners, betray the Church or be unfaithful to thoſe Solemn Oaths they took at their entrance into the Miniſtry, they have ſcarce a Diſſenter throughout their whole Pariſhes; 'tis the Lukewarmneſs and Laodiceaniſm of their Miniſters that way, that makes the People ſo ſtark cold in the point of Conformity.

Page 11. You have pretty little Toyes, I think you call them *Engliſh Littleiſms*, or *Bartholomew* Babies; but by them I preſume you mean our Ceremonies, and theſe you ſay we ought not to Contend about, nor the things themſelves to be enjoyned, but the more judicious and devout Chriſtians ſhould be left to their own Diſcretion how to behave themſelves in time of Divine Service and Celebration of the Sacraments, and the innocent Herd muſt follow their Example. You know (Sir) whoſe theſe Dictates are: but ſhould Authority admit of this, where would it end at laſt? *He* (ſays the Son of *Syrach*) *that deſpiſes little things ſhall periſh by little and little*; And ſhould our Rulers at theſe Mens inſtance conſent to the abolition of any the leaſt Ceremony about our Service, theſe Men would never reſt, every conceſſion would be but a ſtep to their higher importunity, till they demoliſht the very Fabrick of the Service it ſelf: give theſe an Inch, and they will have the Ell, or they will be very buſie; Let 'em but take away the Hem of the Spouſes Garments, and let them alone to unravel even thoſe to the laſt Thred. Our late Rulers found the truth of this to their Coſt, and ſhould we ſuffer our ſelves now to be chouſt, to be ruin'd and undone, by the ſame Men, and by the ſame Artifices again, we ſhould periſh without pity.

In the ſame Page, you ſay, *It is obſervable, that thoſe good and moderate Men who have endeavoured to remove the Fewel of our preſent Contentions, are as violently aſſaulted by the fierce Men, the Bigots on both hands, as if they were the declared Enemies of both the Contending Parties.* Sir, We will not deny you the honour of being one of thoſe good and moderate Men that endeavour to remove our Ceremonies, which you call the Fewel of our preſent Contentions, but to offer to reconcile us to thoſe Men on your Terms, as if you ſhould go about to perſwade two or three honeſt Men aſſaulted on the

the high way, tamely to deliver up their Money to prevent further miſchief. We are in rightful poſſeſſion of our Service and Ceremonies, both of 'em being by Law confirmed to us, what have theſe Men to do to go about to deprive us of them? no more than a Padder has to do with my Purſe. When that Authority that ſet them up ſhall think fit to take them down, we will acquieſce and reſt ſatisfi'd without them, till then give us leave peaceably to enjoy and uſe them, in the mean time take not you (I pray) too much upon you, you Son of *Levy*, leſt you periſh in the gainſaying of *Coreh.*

Page 17. Where you ſpeak of *bearing Teſtimony unto Blood*, you had done well to have a little explained your ſelf, your unworthy Readers peradventure, (not underſtanding the Apoſtles true meaning in thoſe words, (*viz.*) That rather than deny the Truth we ſhould be content to ſeal it with our Blood) will take you, that they ſhould fight for't Blood up to the Ears, and accordingly when they go on and read of the Martyrs Armour, and particularly his Boots, and then bethink them of the *Popiſh Spurs* mentioned *pag.* 8. (for I think that Popiſh Spurs and your Diſſenting Martyrs Boots will ſuit well enough) they will think perhaps you are fitting out your Martyr for an *Edgehill* or a *Worceſter* Expedition, and be excited themſelves, at leaſt to get their Arms fixed forthwith, and to be ready to march in Perſon when their Maſters call. But I thought before the Birth of your Book, that that whole Armour of God mentioned *Epheſ.* 6. belong'd to every Chriſtian in the whole courſe of his Warfare, and not only or chiefly to a Martyr of Jeſus Chriſt, the great uſe whereof is to withſtand Temptations which we are like to meet with in all Places, Companies, and Conditions, and not only in ſight of Death, where Faith and Patience, and univerſal Charity are the Graces, I think, chiefly to be exerciſed.

Page 21. You tell your Pariſhoner, *I may indeed for peace ſake, or for fear of wrath comply to the Commands which to me*, bonâ fide, *ſeem neither neceſſary nor expedient, provided they do not appear Sinful, but for the Church to Command Obedience, blind Obedience, meerly* pro imperio, *is to ſeat her ſelf in the Place of God.*

Now I ſee (Sir) we are utterly forſaken of you, and now we are come to the top of your great Mountain which by and by will be delivered of a Mouſe, (*I may*, ſay you, *indeed for peace ſake, or for fear of wrath comply to the Commands which to me*, bonâ fide, *ſeem neither neceſſary nor expedient, provided they do not appear ſinful.*)

Why,

Why, Sir, if the Subject Matter of the Command appear not ſinful, you might have done the thing before the Command came; for what ſhould hinder a Man to do things unneceſſary only, or not expedient, or determine him to the doing of them, but his own choice and diſcretion? But the things in their own nature unneceſſary only, or inexpedient, not ſinful, once Commanded by Authority, by your favour you are then bound to obey, and therefore you ſhould not have ſaid (may) but muſt in that caſe.

Theſe things indifferently in their own nature, which *Ariſtotle* calls τὰ μέσα, things in the middle, between things Commanded and things Prohibited by God, but themſelves neither Commanded nor Prohibited by him, theſe are the Sphere of the Magiſtrates Power and Acting; the other are utterly unalterable and indiſpenſible by any Authority but that of God himſelf; but theſe τὰ ἀδιάφορα, theſe things indifferent, though the Magiſtrate cannot change the nature of them, yet he can determine the uſe of them: And therefore (Sir) under favour again, we muſt not think all things indifferent which are ſo in their own nature; what was ſo before, being Commanded, ceaſes to be indifferent, the Powers we muſt obey having bound us, which to reſiſt would ſhew us bad Subjects, and no good Chriſtians. Subjection is a poſitive Injunction, do therefore your Duty and diſpute not the Magiſtrates Commands; if it be not a Sin to do, it will be ſo certainly to diſobey, and even in things diſputable: 'tis better ſure to commit an unknown Sin, than to ſin againſt a known Law. We do not give God what is Gods unleſs *Cæſar* or the King have his due, the obligation of whoſe Mandates is laid upon our Conſciences by a Superior Law, the Law of God requiring our Obedience to the Powers of his Ordination and Appointment.

But you go on and ſay, *But for the Church to Command Obedience, blind Obedience, meerly* pro imperio, *is to ſet her ſelf in the place of God.* Now hold Sir, I pray Sir where is the Church ſo imperious, wherein does ſhe wanton it in her Commands as you pretend ſhe does? Will you caſt Dirt now in your Mothers Face to make ſome of your new Friends ſport? She has indeed enjoyn'd us a few Circumſtantials in her Worſhip for decency and diſtinction, prove that any of 'em are ſinful, and no doubt but they will be removed.

Our Church has not uſurped upon Gods place, but ſhe is in her own, and that by Chriſts Authority and Appointment, who as a moſt wiſe Legiſlator and Founder of the Society of his Church has

has inveſted her with power ſufficient to preſerve her ſelf with: to make Laws for her own ſafety, and the orderly Government of her Members; Her Charter is the largeſt that ever was given to any mortal Corporation, *John* 20. 21. *As my Father hath ſent me, even ſo ſend I you*; here's Authority enough, our Saviour gives his Apoſtles here the ſame power over the Church, that he had himſelf received from his Father; neither was this power to live only as long as they lived, and to dye with them; no, for ſays Chriſt, *Mat.* the laſt Chap. Verſe the laſt, ſpeaking unto his Apoſtles after he had given them Commiſſion for the Office of their Apoſtleſhip, (*viz.*) *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you.* He adds, *And Lo, I am with you alway*; that is, Them and their Succeſſors, the Church and her Governours, even to the end of the world. Now the general Rule that Chriſt has given for Church-Government is, that we ſhould hear, that is, obey the Church, that is, the Church Repreſentative, (*viz.*) her Governours. And the Apoſtles Rule to the Church is, *Let all things be done decently, and in order*; and this general Rule, ſure the Church has power to draw forth into as many particular ones, (not derogating from the general Rule,) as ſhe from time to time ſhall ſee cauſe and occaſion for ſo doing. Now then what Member of this Church (if the things enjoyn'd be not apparently ſinful) can diſpute his obedience to her Laws, and be innocent? for in that caſe only, if ſhe abuſes her liberty, goes beyond her Charter, and is then therefore not to be obeyed. But alas! all that can be ſaid againſt any of her Ceremonies by her enjoyn'd, is ſufficiently anſwered already, and particularly by the incomparable *Hooker* in his *Eccleſiaſtical Polity.* And truly ſince that God made both our Bodies and Souls, and redeemed them again, when by Sin we had forfeited them; I know no reaſon why we ſhould not ſerve God, as well with our Bodies as with our Souls, and that they appear to bear a part with our Souls in our Religious Devotions.

Sure it is the Apoſtle requires it *Rom.* 12. 1. *That we preſent our bodies living Sacrifices, holy, acceptable unto God*, which is our λογικὴ λατρεία, our reaſonable Service, to which Service of our Bodies, the Ceremonies chiefly appertain, and for this eſpecially, were they inſtituted. God likes not a ſlovenly or unmannerly Service; He that bids us lift up our Hearts, that is, our Affections to God

in the Heav'ns, bids us lift up our Hands too, and to worſhip and fall down, and kneel before the Lord our Maker; Why then ſhould we not kneel at the Lords Supper, to teſtify the humility and gratitude of our Souls, and our utter unworthineſs of ſo great a bleſſing? and 'tis undeniably affirmed, that one *John* of *Alaſco*, a Pole, a buſie medler like your ſelf was the firſt that would have brought Sitting at that Sacrament into uſe here in *England*, in imitation of the Arrian Hereticks of his Countrey, who (you know) did it in denial of our Saviours Divinity, which one would think were enough to create an abhorrence of that poſture of the receiving of that Holy Ordinance.

In like manner, why ſhould not the Miniſters in time of their Miniſtration, wear the white Garment or Surplice, to denote the Holineſs of their Function, and the purity that either is, or ſhould be in their Lives? and indeed what ſcandal can there be in White upon Black upon the Shoulders, any more than on the Head? and why may not the Croſs be uſed after Baptiſme, ſince it is no further intended, than as the Church expreſſes it (*viz*) That no perſon that is Baptized, ſhould be aſhamed to profeſs the Faith of Chriſt crucify'd, as the Gnoſticks did, who taught, That a Man might deny Chriſt in time of perſecution and extream danger?

When our Adverſaries rail at ſignificant Ceremonies, I know not what they would be at; All ſolemn Actions, Civil and Sacred have ſome Ceremonies attending them, and they are ſignificant too; nor did they take the Covenant without a Ceremony ſignificant, witneſs the lifting up of their hands, which did ſufficiently ſignify that they did conſent unto it, and acknowleged by that ſign, that they were concluded under the obligation of that Covenant, only that Ceremony of theirs was not like ours in one chief reſpect, that is, without Sin. So that our Ceremonies are innocent things, intended only for decency, and greater ſolemnity in the Service of Almighty God; in which we ought to conſider our diſtance, and to do as becomes us: Familiarity is good amongſt fellows, but Reverence becomes our Devotion. "What a wonder then is it to "behold ſome Chriſtians ſo clowniſh and uncivil, and withal, ſo "captious, that thoſe who are not as ſaucy and capricious as them-"ſelves, muſt forſooth be accounted Superſticious? Though a Cere-"mony in it ſelf be nothing in compariſon, no part of the Ser-"vice, yet it ſerves to ſet out the Service, and being deſign'd but

"for

" for decency, 'tis ſtrange it ſhould give diſtaſte to any; for my " part I delight to ſee the Spouſe of Chriſt in a neat, yet not " wanton dreſs, as one that would pleaſe her Husband, no other " Lovers: I confeſs that gawdy and light attire is a ſign of a light " Houſewife; yet may the Church be comely. Is none but a Harlot " handſome?

Once more to your (*you may*) and then fare it well for this time: You may, that is, you may, after the Command, be as you were before, that is, at liberty, either to do it, or not to do it; ſo that in your judgment, the Command coming upon the things indifferent, lays no new obligation; you may (ſay you) and therefore according to your principle, you may chuſe if it be ye your pleaſure. Here by this one poſition of yours, you have wreſted all Power out of the Magiſtrates hands. This one Paragraph has, I know not how many Legions of Nonconformiſts in the belly of it, and has a direct tendency to greater miſchief, than all your unneceſſary and inexpedient ſcribbles will ever be able to make ſatisfaction for. Can there be a ranker paſſage ſcarce in all *Hobs*'s *Hylexiſme*, as ye call it, than this of yours is? 'tis but ſaying, the matter of the Command is either unneceſſary or inexpedient, and every man is left to be judge of this, and then Men are abſolutely and entirely at their own choice, whether they will obey or not, either for peace ſake, or for fear of wrath. Now upon ſuch Principles as theſe, what will become of our Government, and what ſtead will our Governours ſtand us in? I am afraid little will be done by theſe Men for peace ſake; the fear of wrath perhaps may do ſomething towards keeping them in ſubjection; and I truſt therefore the Magiſtrate will not bear the Sword in vain. But together with our Authors disjunction, either for *Peace* ſake, or for fear of *Wrath*, he has not one word of obeying for Conſcience ſake. Alas! that would have blaſted the whole kindneſs of his Book to the Sectaries, whoſe he will be for a day or two at leaſt, that ſo they may be his for ever.

And now that we are upon theſe two Notions (for *Peace* ſake, and fear of *Wrath*) a word or two of them. The Apoſtle *Phil.* 4. 5. orders, *Let your moderation be known unto all men.* Your moderation τὸ ἐπιεικὲς, in the *Greek*, which interpreters tell us, ſignifies, *de jure ſuo cedere pacis cauſâ*, that is, to part with ſomething of our own ſtrict Right for *Peace* ſake; but the Doctrine here leaves a

Man at his own choice, whether he will be as much as Juſt, and that even to Authority for its preſervation. Sir, this not to follow the Apoſtles Rule, *To follow peace with all men.*

Then for your (*fear of wrath*) or undergoing the penalty of thoſe Laws of the Land they will not obey, do your People, your Martyrs, (for I preſume they are theſe you point at) do they, I ſay, indeed think that this their ſufferings of the penalty, *toties quoties* for their Omiſſions or Commiſſions, acquits 'em, and ſets 'em ſtraight both with God and Men, in *in foro Poli, & in foro Sili*: I know they generally rant as if it did, but they are wretchedly miſtaken, for the end of the Law is Obedience, actual Obedience, if the Law be good, that is, *Circa Licita & honeſta, (viz.)* things not ſinful. (Grant this, that the matter of it is not ſinful, the Magiſtrates Sanction, the ſtamp he gives it does the reſt, make the Law good and obligatory, who is the Miniſter of God to us for good) we muſt *ipſo facto* do what we are Commanded, otherwiſe we are ſinners againſt God and our own Conſciences; that God who Commands us to be ſubject, not only for Wrath, but alſo for Conſcience ſake, as our bounden Duty; and then the puniſhments that are inflicted upon thoſe that do not the Command, ſatisfies not the Law, anſwers not the intention of the Law-giver, diſcharges not the Conſcience, but is done only *in terrorem*, that ſuch Men may be afraid (as you ſay) for fear of wrath, or puniſhment, to do ſo for the future, and that others alſo may hear and ſee, and fear, and do no more ſo wickedly,

Page 30. You reckon [*A Zeal for God and the Laws of the Land, and Conſtitutions of the Church*] contrary to, and inconſiſtent the one with the other: to be a Son of the *Church*, in your opinion is to be the Son of *Perdition*, and ſo he muſt needs be, if (as you ſay) God is not in all his Thoughts; our Saviour ſays, *He that will not hear*, that is, *Obey the Church, let him be unto thee as a Heathen-man or a Publican*, but you ſay, *He that does, or will obey the Church of* England, *is worſe than either*; ſo that either your words give our Saviours words the lye, or you ſuppoſe our Church no Church of Chriſt, and therefore think thoſe words of Chriſt concern not her, but rather the Church of the True Proteſtant Diſſenters. A man may obſerve here what an opinion you have of our Church, whoſe bounty keeps you, and has all along kept you and your Family with Bread; and how you have in deteſtation all that love and honour her,

her, whom ye call in the ſame paragraph, vitious perſecutors, drunken and debaucht Dammes; this Language is ill preparation ſure for Martyrdom, nay, one would think your little unruly member had been ſet on fire from Hell. And truly that the accuſer of the Brethren himſelf, could ſcarce have out-done you.

You tell us in the ſame Page, [*That a Martyr muſt be one who has not himſelf been a perſecutor of any of the Servants of God*] Now fain would I know who you mean by the Servants of God. The Church of *England*-men are nothing of kin to 'em, you have ſet the mark of the Beaſt upon them already, and horn'd 'em out: Sir then, do you mean *Oliver*'s *Army Saints*? Thoſe were rather the ſervants of *Mars* or *Bellona*, than of the God of Heaven, the God of Peace, Juſtice, Mercy, Order, to all which they were utter ſtrangers, and lookt rather like the legions of Hell broken out upon us, though ſome of 'em appear'd as Angels of Light, as far as glorious words and fair pretences would go.

If by the Servants of God you underſtand thoſe that have taken upon them the name of the *Sober party*, or the *Presbyterian*. Alas! theſe are the Men who formerly (as one ſays) "Reform'd the "State with ruine, and ſwept the Church with deſolation, taking "the ſame method in reforming, which *Pelias*'s Daughters took to "make their old Father young again, (*viz*) by cutting his Throat "to let out his old Blood, which when they had done, knew not "where to get new Blood, nor how to put it in him; and are they not at the ſame Methods ſtill? Remember *Oxford*, and the Aſſociation Scheme, not forgetting in the mean while the late King's Murther, in which, though theſe Men had the cunning to diſappear in the execution, yet was the villany manag'd by their contrivance; thoſe that actually put him to death, when they would appear to extenuate their guilt, would ordinarily ſay, that (the truth was) They had taken off the Head of one *Charles Stuart*, but the Preſbyterians had kill'd the King long before, by ſtripping him of his Regalities, of His Crown and Dignity: Now if theſe be your ſervants of God, leave him (I pray) to pay 'em their wages. And indeed Sir, there is ſo much of Hypocriſie, and falſe dealing, ſo much of ſhew, and ſo little of real goodneſs in the world, and ſo many abus'd with empty ſhadows, that I think you would do well to ſuſpend your Sentence, and not to prononnce one Man Saint, and another reprobate, before the time.

But

But more probably, the Diſſenters of all ſorts, the ſeveral tribes of 'em, (though more I think) in number then the Tribes of *Iſrael*, and as diſtant ſome of 'em in their Principles and Opinions, as *Jeruſalem* and *Samaria* were in point of affection) are your ſervants of God, and theſe (you mean) are perſecuted with the pænal Laws, and our Rulers are the perſecutors; both ſides, I aſſure you, are to blame, perſecuted, and Perſecutors, if they do not each of 'em make you a ſwinging Preſent for this: Sir, you quite out-do the old Gentleman of *Rome*, he Canonizes now and then one, who dye, or do ſome notable Service for that Church; but you here Saint thouſands with one daſh of your Pen, who live in defiance of ours. You have out-pitcht his Pardons and Indulgences too, halfe a Bar length at leaſt.

Page 27. Ye tell us, [*That an ignorant unſtudied Chriſtian can hardly make a Martyr*] Now how reconcileable this is, with what you infer from *Mat.* 10. 19. on the behalf of your Martyr, touching a miraculous aſſiſtance, and Mrs. *Askews* experience of the Truth of that Prince in the day of her ſufferings, I muſt leave to the careful render of both thoſe paſſages in your Book to judge.

Page 31. You inſinuate, that Biſhop *Ridley* was a Papiſt, for you ſay, [*The ſeveral Popiſh Biſhops, &c.* and by and by you bring in Biſhop *Ridley* as one of theſe, hotly diſputing *Hooper*, &c. though that worthy Prelate was burnt at *Oxford* for the Proteſtant Religion. Wrath is cruel, and Anger outragious, but who can ſtand before Envy? You love not Prelacy nor Prelates, perhaps becauſe you are not a Prelate your ſelf, and *Arrius* became (you know) a moſt peſtilent deviliſh Heretick, denying the Divinity of the Lord that Bought him, only (as is ſaid) becauſe he miſt of a Biſhoprick.

Pag. 29. You tell the World, that [*our Church in her Preface to the Commination complains that the Biſhops with their Collegues of Presbyters are not reſtor'd.*] Sir, in that ſaid Preface there is no mention of any ſuch things, which ſhould imply that you are but little acquainted with the Book Your *Reader John* perhaps told you ſo, and down it went for Oracle.

There alſo you ſay our Church wants winnowing. Who is to be Judge of this, you, or your Governors and mine? but ſuppoſe that which we do not grant, that little Sins were out of Order, that there were a Pin or two in this antient goodly Fabrick (on which yet there hangs no ſtreſs) unpleaſing to your curious or captious

Eye,

Eye, muſt the whole Structure be endangered for the rectifying of that important Concern? If once we fall on mending, we ſhall never have done, till the old Houſe fall about our Ears: If one thing may be alter'd, why may not another, for the ſame or the like reaſon, will our old friends urge, and ſo by degrees the old *Argo* of the Church, by this way of mending, will be ſo alter'd in every part (as that old one of *Greece* they ſay was) that it will not be our old *Argo*, but a new patcht up Ship, fitted for a *New-England* or *Genevian* Voyage, or to trade with *Amſterdam*, having in it diſtinct and ſecure Apartments for all manner of Profeſſors, as the Ark had for the ſeveral Species of the Beaſts.

Since therefore there is nothing in our Church enjoyed that has in it any thing of real Turpitude or Sin, the old Maxim in my Mind, is a very good one, and worthy to be adhered to, ἀρχαῖ ἔθη κρατείτω, *Let the old Cuſtoms ſtand.* But again, who would ye have to Winnow us, thoſe that formerly winnow'd the Church out of doors, thoſe that winnow'd away all the Corn, and retain'd only the Chaff? Thoſe do you mean who turn'd our Temples into Stables without a Figure, and our Houſes of Prayer into Dens of Thieves, without a Metaphor; that reform'd Church-windows of Idolatrous Pictures with their Pikes, and where thoſe would not reach, with the Bones of the Dead? Ay! theſe are your Winnowers with a Vengeance! but if we muſt be fann'd, let it be with Gods Fan. Let's with *David* pray to fall into the hands of God, and not into the hands of thoſe men whoſe very Mercies are Cruel.

Page 31. You adviſe your Martyr [*If therefore you harmed your Brother, who holds the foundation with your ſelf* (the Fanatick underſtand) *for ſuch mean Superſtructures*, (the circumſtantials of our worſhip know) *kiſs the wounds you have made.*] Sir, this is agreeable enough with the other Dictates, with the *Nineteen Propoſitions*, &c. not thoſe of *Uxbridge*. So that according to your Rule, the Law of the Land, and the Executors thereof muſt come to the Diſſenters and confeſs themſelves in a great fault, cry *peccavi*, and reſtore 'em their mulcts to a farthing, and give 'em a kiſs into the bargain, yea to their very wounds. But, Sir, to make ſhort work on't, either theſe Men are Schiſmatical in not obeying, the Church commanding nothing (as we conceive) but what is lawful: *i. e.* nothing but what croſſes, not runs, not counter the Laws of God, or the Church is Schiſmatical, in impoſing things

things unlawful, and making these the terms of Communion with her. Speak out now, and mince not the matter, if the Church of *England* (as by Law eſtabliſht) be a right Church, and that you take it ſo to be, why do you not declare it? why do you not endeavour to perſwade all *Engliſh* Men to conform to Her? why do you not expreſs a proportionable Zeal for Her? If you believe otherwiſe, why do you ſtay in it? for ſhame never bow more in the Houſe of *Rimon*, in our Idol Temples (as ſome of the Brethren call them) for the ſake of your great Maſter Intereſt; but go to your own Place, and leave your Apoſtleſhip and Biſhoprick to ſome honeſt man on whom the Lot ſhall fall.

You are loath to leave a good warm place in the Church, and yet you would ſooth up the credulous and unwary Multitude into a Belief, That they need not, nay that they ought not to ſerve God according to her preſcribed Rules, and that ſhe is Tyrannical and Antichriſtian in enjoining the obſervation of them; and thus you keep a fat Parſonage in your hands, which enables you to Fight the Church with her own Weapons and Treaſure, only to gain the repute of a good moderate Man with the Rabble, and to qualifie you for Preferment ſhould the times change, and the face of things be altered. *Oh! quam pulchrum eſt Digito monſtrari, & dicier hic eſt?* Sir, your Strength lies in the dregs of the People, as *Sampſon*'s was in the excrements of his Head. The better ſort of all ſides begin to diſguſt you, they cannot believe you will be faithful to any other Party, that are ſo treacherous to ſo old, ſo good a Friend as our Church has been unto you, whom you are ſo baſely deſerting, as by your Carriage, by your Diſcourſes, by your Writing, fraudulent Pleas for her Enemies againſt her, plainly appears. I would you would leave her Salary, as well as you do her Service.

Pag. 35. You ſhew your Pariſhioner, in an extaſie of admiration, at your wonderful and great management of your Theme. (*My Ear hath been* (ſays he) *ſo Charm'd to your Tongue, that it ty'd up my Mouth.*) But for all that you muſt be judg'd by others; you and your Friend *Z.* and *C.* may claw one another from the beginning to the end of the Chapter; yet the ſtanders by, for that, if for no other reaſon, may take you to be a pair of A----s.

You

Page 15. In the Margin you have a fine conceit, if you can make it out, (but is it not a wonder by the way, that *Moſes* ſo punctually in other things takes no notice of it?) *The Patriarchal Sabbath* (ſay ye) *was our* Sunday, *chang'd to* Saturday *to the* Jews *on the occaſion of ſending the Quails and Manna.* Now would I know whether this was for the Mercy of the Manna, or the Judgment of the Quails, or did both theſe contraries club to the generation of ſo notable a change? *Riſum teneatis amici?* When wiſe Men play the fools, 'tis hard for fools to forbear Laughing.

The Subſtance of what you have delivered concerning Martyrdom, as alſo what you ſay of Prayer, *pag.* 37. is recommended to us by better Authority than yours, and therefore I would raiſe no Queſtion about them: but methinks you have left it at ſhort, for beſides a good Cauſe, and a good Intention, there ſhould be alſo a fit occaſion neceſſitating the Suffering, to compleat a Martyr, otherwiſe a Man may be the Martyr of his own folly. Our Saviour Commands, you know, if you be perſecuted in one City, fly into another, he made his eſcape ſometimes himſelf, becauſe his hour was not yet come, and ſo did ſome of his beſt Servants, of whom we may ſay with the Father, *Non negabant Chriſtum fugiendo, ſed ideo fugiebant ne negarent.* Now a Man in danger, though for the Truth, he may provide for his own ſafety, both by withdrawing his Perſon, and by concealing his Judgment in ſome caſes; You ſhould have ſhew'd your Candidate for Martyrdom, this, and in what Caſes, and how far he might do it, but probably the Doctrine of Martyrdom was not the chief deſign of your Book, but to throw Dirt upon the Church, and her Rulers, as a vile Pack of Unchriſtian Perſecutors.

Page 41. The third Grace you ſay exercis'd in Sufferings, is [*love to the Church.*] I would to God, from the bottom of my heart you had had more for it, for your own Credit ſake. How can you without horrour and confuſion remember how wantonly you kick at that Church, who as a moſt indulgent Mother, has plentifully maintained you, and all this now after ſo many years experience of her kindneſs? How can any Man for ſhame crawl up to her Altars to devour her ſweet Morſels, that is even aſhamed of her Service, or like a Viper, well warm'd in her Boſom, mortally ſting her? How would you like of a Child or a Servant that ſhould thus ſerve you, that under your Roof and Maintenance ſhould ſerve the intereſt of your deadly Enemy?

Yet all this miſchief you would bring upon her, you veil under the faireſt Pretences, which is an aggravation of your Malice. What a duſt you raiſe about Popery, which (at this time eſpecially) is for no good end, unleſs preparing the Mobile for Rebellion be one. The Sons of the Church are no more, not ſo much perhaps, for Popery as you are, they are for the Church of *England* (as now by Law Eſtabliſht) which keeps the mean between Popery and Anarchy, which if you and ſome others, *Ejuſdem furfuris*, could but once unhinge, you open a wider paſſage for Poperies entrance than the Sword of an Hundred thouſand Papiſts could make. The Papiſts by complaining that we are gone too far from them, and the Sectaries by crying out upon us that we are too near thoſe of *Rome*, do joyntly give our Church an honourable Teſtimony, and prove that we are in the middle, and that they are the Extreams; what moderation then would you have from us, unleſs a leaving of the mean, to warp towards either of the Extreams be Moderation?

Truly I would wonder you or any Man that is ſo much bent againſt Popery, ſhould be for Presbytery, which ſets up a Pope and Cardinals in each Pariſh; and to me 'tis hard to ſay, whether that old Gentleman of the Triple Crown and his Confeſſors which ride aſtride Mens Conſciences, you obſerve, or the Presbyter Sir *John*'s and their Lay-Elders, which pry and ſearch into the very receſſes and ſecrets of Mens minds and thoughts, and puniſh for a look, be the greater plague. Yet I truſt both of 'em are far enough from doing us any hurt.

What an endleſs ſtir you make about the Drunkenneſs and Debauchery of the Cavaliers, that is, the Royal Party? He that pleads for Drunkenneſs, may the D. of *Clarence's* fate be his Fee, who, you know, was drowned in a But of Malmſey; and that Man who will ſtand up to defend Uncleanneſs, may he alſo wear the repeated Marks of the ſhews in his very Face; but then (Sir) it muſt be remembred that we are all of us Men of like paſſions, and liable therefore to like infirmities. And thoſe Men who arrogate to themſelves the name of the Sober Party, have, I am confident, as many Debauchees on their ſide, or more, than we have on ours. Thoſe of the Tory Party, (as you call them) they are a free, debonier, chearful ſort of People, Men of ſerene Minds, and therefore what they do, they do it in the face of the Sun, and when the temptation to immoderate Cups has ſo far prevail'd as to make them

them Sin againſt God, they take no great care many times to hide themſelves from the Eye of the World, this, I confeſs is their great folly, and ſome aggravation of their Sin. But the other (*Expertus Loquor*) do the ſame thing, and as frequently, but then they do it more ſecretly and cunningly, *Curvis ſimulant & Bacchanalia vivunt. Tell it not in* Gath, *declare it not in the Streets of* Askelon, is the great Maxim in their Politicks. Theſe are your Men of the World, wiſer in their Generation than the Children of Light. They have indeed a form of Godlineſs, which perhaps is the only form they are for, but not more (I think of the power of it, than the moſt wretched Tory among us. They wait for our haltings, and proclaim it when ever they diſcover any, but we (when any of them either ſtumbles or falls) have more charity for them, as knowing that we our ſelves are liable to the like Temptations.

If theſe Men do any thing that's any whit good, their end in't commonly is to be ſeen and applauded of Men, but if any thing of evil, their only care is not to be ſeen of them. And accordingly our Saviours ſaying, *They that are drunk, are drunk in the night*, is the rule of many of them, who can ſcarce ſleep till they are well Drencht. Who are there that hold ſo many Clubs, Cabals, and Meetings as they do? Whither no ſuſpected Perſon muſt be admitted, and I fancy they know one another at firſt ſight, though they never ſaw one another before, as free Maſons do, by ſome private ſign peculiar to them to know one another by, and then when they are a knot of 'em together, without all peradventure their Diſcourſes in ſuch Conclaves are very good and edifying, as how to undermine the Prelacy, the Prerogatives of the Church, and the Monarchy of *England*.

The Land (God knows) abounds with all manner of Impiety, (God of his goodneſs mend us, and be merciful to us) and theſe Men for all their mealy Mouths, (*Vulpinâ rem ſimplicitate gubernant*) for all their vapour to the contrary, contribute as much, yea, peradventure more to that common inundation of Wickedneſs, that threatens the Nation with deſtruction, than any ſort of Men, the Dammee Sons of the Church (as you call them) not excepted. And is there not a vaſt difference (as one ſays) between a Sheep that falls now and then in the Dirt, and riſes and ſhakes her ſelf, and is more careful for the future, and a Swine that wallows in it with delight, though he do it never ſo much out of ſight? is there not a wide difference between one that Sins of infirmity,

and one that Sins of Malicious Wickedneſs, the former that is in all other reſpects upright and honeſt will for his frailties be pity'd and pray'd for, but the Hypocrite that plays the Devil in *Samuel*'s Mantle, that has the Voice of *Jacob* but the Hands of *Eſau*, that rails againſt other Mens Exceſſes, even then when himſelf is Drunk, that will Cheat you moſt deliberately and devoutly, that ſtrains at a Gnat and ſwallows a Camel, that Tithes Mint and Cummin, is curious about little Matters, but touches not Righteouſneſs and Judgment, the weighty things of the Law, with the leaſt of his Fingers, that abhors Idols, but never ſtuck to commit Sacriledge, he (as ſuch) is purſued with the hate of God and all good Men.

In the next place, (Sir,) Why do you inveigh againſt the Sins of Drunkenneſs and Uncleanneſs ſo much, and take no notice of other Sins as provoking as theſe, (*viz.*) Pride, Envy, that κακοζηλος, as the Apoſtle calls it, Lying, Detraction, Anger, Revenge, buſie medling with others Matters, Diſobedience to Parents, the Civil particularly, *&c.* Theſe you mention not at all, though the more Spiritual, and therefore the more dangerous. But thoſe other indeed are more obvious to vulgar obſervation, and 'tis the Populace you would oblige, and get your ſelf the name of a great Sin-killer, and therefore theſe *Agags* muſt be brought forth and hew'd in pieces before them by our great *Samuel* upon all occaſions, which every Man of any ſenſe (though now and then he may have a ſlip himſelf) cannot chuſe but condemn; but thoſe Sins which lie deeper, and are more out of the reach of their Cognizance, and which (ſome of 'em) have *Speciem Virtutis*, and which therefore the Sober Party muſt needs be notoriouſly concern'd in, theſe for that very reaſon probably are not at all ſpoken to; the former indeed debaſe a Man for that time into the ſtate of a Beaſt, the later, as Lying, Malice, Detracting, *&c.* exalt him to the Perfections of the Devil. And very, probably the great Quarrel they have to this Sin of Drunkenneſs above other Sins, is this, becauſe *in Vino veritas*, Men in thoſe Circumſtances ſpeak dangerous Truths many times, and are not therefore fit for Plot and Intreague, and conſequently not for their purpoſe, though for their hearts they cannot, even the beſt of them, forbear the good Creature ſometimes, and to drink with a *Huzza*, or to *Horace*'s (*Obe,*) but this in them only is no Sin, for to the Pure all things are pure, but damnable, yea utterly irremiſſible in an Unconverted Tory; and 'tis obſerved, that a Servant or Retainer to any of theſe Men, if he can but

but keep himſelf ſtanch in this one particular, he ſhall eaſily obtain a diſpenſation for any other fault he commits.

This Swiniſh Sin of Drunkenneſs is ſo odious in its own nature, that the old *Romans* and *Lacedemonians* did, and the *Turks*, they ſay, at this day, do make their Slaves Drunk, and ſo preſent them before their Children on purpoſe, not to create in them a liking, but a loathing and abhorrence of the Sin, and he truly, that ſees a Man, or rather a Beaſt in Human ſhape, lye wallowing in his Vomit, and does not thereupon reſolve againſt Drunkenneſs, will not probably be wrought upon or perſwaded by all you can write or ſay to leave it. You may, yea, you ought to Preach againſt it, and to write too when you have occaſion, but I pray, let other Sins, which ruine Men inſenſibly, feel the edge of your diſpleaſure alſo, and particularly that bitter Zeal I mentioned before; Zeal, as our Biſhop of *Oxford* ſpeaks, leavened with Pride and Singularity, than which there is nothing more miſchievous, as the Hiſtories of all Ages, yea, this of our own will ſufficiently evidence; this kind of Zeal is errant Senſuality, and is by the Apoſtle reckoned among the Sins of the Fleſh as well as thoſe of the Tavern or Brothel-houſe, yet this very Sin with many ſeems to uſurp the encloſure of Godlineſs; you ought therefore to undeceive the Multitude in this matter, ſhewing them that they ought not to be zealouſly affected ſave in good matters agreeable to the Laws of God and the Land.

It was in a fit of blind Zeal that *Saul* (afterwards St. *Paul*) perſecuted the Church of Chriſt; and in a like fit it was that thoſe *Jews* we read of in the *Acts*, ſwore that they would neither eat nor drink till they had killed that Bleſſed Apoſtle, and with the ſame kind of Frantick Zeal the Papiſts and the Fanaticks hotly purſue the deſtruction of the preſent Eſtabliſhment.

You tell the World (Sir) our Church is impure, has ſome ſinful or inexpedient mixtures in its Worſhip, and thus you are fallen upon the old Mormo of Reformation. Popery and Reformation were the words that did the Factions Buſineſs for 'em formerly, when almoſt every Mechanick was taught to cry againſt the one, and for the other, though they underſtood nothing of either, (*No Sowgelder did blow his Horn, to geld a Cat, but cried, Reform*) ſays the excellent Mr. *Butler*. And fine Reformers thoſe Men prov'd, who deſtroy'd Mens Rights to defend their Liberties, and reform'd Mens Manners by taking away their Lives. And will you now a

Man

Man of your Authority with the Rable, will you, I ſay, by ſuch untoward Hints, ſuch wretched Suggeſtions as theſe, prepare the Multitude for Mutiny, and Tumults for War and Deſolation?

We know, (Sir) and we have by woful Experience felt it, and we have a great Prelats Authority for it, Biſhop *Sanders* by name, That this word Reformation is but the uſual Vizard wherewith Men of inſatiable Avarice or Ambition diſguiſe their baſe and unworthy Intentions, that the uglineſs thereof appear not to Vulgar Eyes; beſides, it is a difficult thing in the buſineſs of Reformation to keep the mean, to ſtay at the right point; as for inſtance, in deteſtation of the Hereſie of *Neſtorius*, who taught, That there were two Perſons in Chriſt, becauſe he knew there were two Natures; *Eutiches* went ſo far as to confound the Natures in Chriſt, becauſe he knew there was but one Perſon; and becauſe that the Papiſts by the multitude and pompouſneſs of their Ceremonies have taken away much of the vigour of Gods publick Worſhip, our Modern *Cathari*, the Puritans in oppoſition to them, and to reform that Errour, by ſtripping it of all Ceremonies, would leave it ſo bare, that beſides the unſeemlineſs of the thing, it would go nigh ſtarving for want of convenient Cloathing.

Thirdly, It is worthy our Conſideration that there may be ſuch Error in the choice of the means to accompliſh ſuch intentions of Reforming, as may vitiate the whole work and render it blameworthy. And Laſtly, It not being in all the Wit and Forecaſt of Man to foreſee all the inconveniencies that may enſue upon ſuch a change of Laws and Cuſtoms, and ſince alſo it may ſo fall out, that the Reformation intended for the remedying of ſome few or ſmall Abuſes, may open the Gap to let in other more pernicious Abuſes and Inconveniencies than the former; Therefore upon theſe Conſiderations, it were in my ſlender Judgment, great Chriſtian Prudence not to be zealous for a Change, for Innovating, but rather to be quiet and peaceable, and ſo make our Moderation known unto all Men, as the Apoſtle Exhorts.

What pleaſure can any good Man take in reproaching the Clergy with their Immorality, as you do, and not only ſo, but that they are Countenancers of Profaneneſs in others; If here I ſhould tell you plainly, that this is no leſs a falſe than malicious Calumny, how will you be able to defend your ſelf, or make good your Charge againſt them? But admit ſome of them were looſe Livers, what will you infer thence? our Saviour had Twelve

Diſciples

Diſciples of his own chooſing, and yet one of 'em was a Devil; what wonder then were it, if among ſo many Thouſands of the Clergy, there ſhould be here and there a Vitious Perſon; but what's this to the Body of 'em, any more than *Judas*'s Treaſon was chargable upon the other Eleven? Many of them in obedience to their Duty, preach againſt Nonconformity, and your Saints making Schiſm in the Church, and this with you is Profaneneſs in the Clergy, and a perſecuting the People of God.

It was a Saying of *Conſtantine* the Great, *That if he ſaw a Clergyman offend, he would hide him under his Cloak*, but you will pull him out of his Covert, and make his ſhame (if guilty) manifeſt to all Men. Sir, You know very well, That the Brotherhood have no kindneſs for the Conforming Clergy, and now that you are a going, in all appearances, over to thoſe, you would make this your opprobrious Charge againſt theſe, one ſtep towards the others great favour; but I truſt the more diſcreet of 'em will never entertain, never, at leaſt, repoſe any Confidence in ſo perfidious a Renegado. If you know any ſuch Profaniſts of the Clergy, it would be more becomming both to you and your Office privately to admoniſh them, than publickly thus to expoſe them; and whilſt you thus rove in an indefinite Charge againſt the Clergy, you interpretatively accuſe the whole Body of 'em; Nay your Malice is ſuch, that it contains not it ſelf above ground, it reaches to the very dead; (witneſs your ſevere Sentence againſt the late Kings Friends and Followers) and therefore ſure is near a kin to the bottomleſs Pit; but who but you would Vulture-like delight thus to prey upon Carkaſſes.

And now (Sir) it comes into my head, are not the Fift and Ninth Commandements part of the Moral Law, as well as any of the other Eight? Sure they are, why then your Diſobedience to Authority, and Slandering of better Men than your ſelf is as great or greater Immorality and Profaneneſs, than any you can make out againſt any of the Conforming Clergy. I will grant that ſome of our Clergy are faulty, yet thoſe very faults they allow not themſelves in, they are Sins of infirmity or of ſuddain ſurreption or ſurprize, and which they condemn in their Doctrines. Such Men indeed as theſe in that holy Function are as Spots and Stains upon the Spouſes Garments; but ſuch Men as you who fight her with her own Bounty and Treaſure, that proclaim your avowed Diſobedience to her Laws, that *Judas* like, dip your Fingers in

in her Diſh, and yet betray her, you that eat of her Bread and yet lift up the Heel againſt her, you are a plague upon her Vitals, and the greateſt ſcandal to that Profeſſion. What Man was there ever, though never ſo innocent or excellent, who if he was Arraign'd at the Bar of his Mortal Enemy could be acquitted? Chriſt himſelf was pronounc't a Blaſphemer when a *Caiaphas* was to examine him; You have already in a manner, call'd our Church Belzebub; and in the abundance of your blind Zeal declar'd her little leſs than Schiſmatical, and no wonder if her Miniſters meet with proportionable dealing from you. (Sir) I would have you to remember, that a poyſoned Reaſon, an infected Judgment like yours, is Chriſts greateſt Enemy; You have the Leproſie in the Head, and by the Law you are utterly Unclean. And aſſuredly (Sir) it were more pardonable in you to go to be Drunk every night, than to intoxicate ſo many weak Heads with your whimſical Doctrines, which naturally tend to the Witchcraft of Rebellion and the ruine of Souls; by the former you would hurt only one, that is your ſelf, but by the other you intentionally undo all, and eventually and effectually in all probability no ſmall number; and (Sir) I declare it as my opnion, That whether you deſerve the Honour of Martyrdom, or be prepared for it or not, that this Book of yours that Treats of it, deſerves to be burnt. But you have wrote other Books of Tranſcendent worth.

Sir, you had been a Man of excellent uſe in the Mileſian State, where thoſe were amply rewarded who deviſed any new Laws for the publick Good, in which you are mighty prolifick. What an excellent deſign was that of your Stipulation, which I heard one ſay was like a new modell'd Indepency. 'Twas intended I ſuppoſe, as an expedient to reduce the Sheep of your own Flock, which through your default chiefly (as is commonly reported) were gone aſtray; but becauſe this Tool could not work without the force of a Law to move it, therefore by Law it muſt (had you had your will) have been eſtabliſht, and the whole Nation forſooth, comprehended and concluded under it, and all muſt have ſet their inſtruments to your Key, and their Voices to the Tune of *B—ley*. Oh! had this Engine (like that of *Archimedes*) but met with firm footings in Parliament, as was hoped, our *Engliſh* World had been lifted off its Pillars long before this day; it had gone round, and in the Church all old things had been done away, and every thing had appeared new. But, Sir, I truſt the

the foundations of our Church ſtand more ſure than to need ſuch ſilly props as your *Catholicon* (as you vainly call it) to ſupport 'em. And truly had that deſign of yours taken effect, what a fine Caſe, had all the honeſt people in your Pariſh now been in? They muſt tye themſelves to your Miniſtry forſooth, who have declar'd againſt the Church and her Conſtitution: You are a Shepherd fit only for Foreſts or ſome other wide Commons, you hate all Incloſures, that's directly againſt Chriſtian Liberty.

What an excellent thing too is your Book of Patronage? 'twere no living for *Simon Magus*, or any of his Diſciples here, if thoſe Rules you there lay down, were but duly attended to and obeyed; and yet I have heard ſome reputed wiſe Men ſay, that your very hinting of ſo many ſeveral ways Symonaical Contracts there, and your inſtancing in one, that damnable one of Reſignation Bonds, has a tendency to more hurt than all the Book beſides can ever do good. Alas! the World, the young Clerk's in't eſpecially, were very unlearned, meer *Ignaro*'s (as you ſomewhere call 'em) in this Myſtery of Iniquity before your laſt diſcovery; but now they are taught how they may be Rogues and eſcape Correction too. But a Man would even admire how you came ſo knowing in this Faculty, ſo learned in this Wiſdom of the Gipſies.

But in thoſe two Books you ſhewed your ſelf Pragmatical only, but in this of *Martyrdom* not a little Impious, in your unworthy reflections upon almoſt all the honeſt people of *England* both in Church and State ſince the begining of the Reign of *Oliver* the Firſt, and ſometime before, not ſparing many Loyal Worthies Memory long ſince in their honourable Duſt, who held up a good Cauſe upon their Sword Points (as you expreſs it) as long as they could, and when they could do ſo no longer, either dy'd for't, or deliver'd themſelves up to the Will of the Conqueror, yet never (as you) abjur'd the Cauſe. Yet theſe you call profane Rabble, profane Royaliſts, debaucht Cavaliers, an Army of *Achans*, &c. Our Rulers you ſuppoſe are ill affected (otherwiſe your talk of Popery at your rate is like that of one that were deſirous and in Conſpiracy to bring in Popery.) So alſo are our Abby-Land, and Impropriation Men; and I aſſure you thoſe are no ſmall number, nor of inferiour Rank in our Nation, and undoubtedly it had been in already, had not the Prayers of Mr. *C.* and the Fifty Righteous *Non-Cons* in every City prevented it. The Church is a very Stepmother to Her Children, commanding and

exacting Obedience from them *pro imperio*, without reason, and beyond measure, and therefore not to be liv'd with, not to be endur'd any longer, and therefore you are a Packing up, and will be gone to try new Fortunes. A strong wind and tide go with you, 'tis much you have born so long with Her Tyranny these 20 Years and upwards, ever since his Majesties Happy Restauration, when you were glad to creep into Her Family for necessary Food. Wherefore like a mighty Dictator you declare, That she must be Winnow'd and Fann'd over again, and so purg'd of those impure mixtures that are in Her Worship, though you tell us not where or in what part of it they lie.

But Sir, I would have you to remember your self, and not to think of your self above what is meet. *E Cælo descendit* Γνῶθι σεαυτόν. Know who you are then, and what your place is, ἕκαστος ἐν ᾗ ἐκλήθη, &c. is the Apostles Rule. Every Man in the Calling wherein he is called, therein let him continue faithful and diligent before God. Now you are, Sir, but ὑπηρέτης an Under-Rower only in this great Ship of the Church: Ply your Oars therefore I pray, and meddle not with the Helm; leave that to your Masters, for whose happy Success in the managery of it, we have great cause to bless God. You have Work enough at home, if you would mind it; Retrieve your Straglers; Reform every thing that is grosly amiss in your own Parish, and let some others of your Neighbour Brethren follow your example in it; and when every one will thus Sweep before his own Door, then the whole Street will be clean. I pray therefore study to be quiet, and to mind your own business, and be not thus turbulent; it would better become a Man of your Profession to sound a Retreat than an Alarm to our contentious Spirits: Leave off therefore filling of Mens minds with Fears and Jealousies, which commonly ends in a great deal of Mischief; *Sit not in the Seat of the Scorners*, neither be a Judge of that Law of which you ought to be a Doer. Your Book probably has already raised such a Devil as you cannot lay again if you would. Threaten not your Ordinary with Appeals, because you must not labour any longer in an other's part of the Vineyard, or invade another's Line: Sow no Tares among our Wheat; cast no Fire upon our Church, with the same design that *Herostratus* burnt *Diana*'s Temple (*Stolidæ venatus Præmia Famæ*) only to get himself talk'd of to the end of the World, though but for a foolish and inglorious Act. Run not in the ways of

Balaam,

Balaam, to Curſe that Church and the People whom the Lord hath Bleſſed, and we truſt will continue to Bleſs to the Worlds end.

And now I will not wiſh you cut off with others that diſturb the Church's Peace, but for you, and ſuch as you, Enemies within our Walls, I could wiſh the King would ſend you to further the Converſion of the Negroes, the willful obſtructing or retarding whereof is all good Mens grief as well as yours. But we have ſome hopes yet that you will recollect your ſelf ſpeedily; Remember whence you are fall'n, and repent and do your firſt Works, (for I am apt to believe that you were ſometimes an honeſt good Man) That you will on your Knees beg your old Mothers Pardon, and become a good Child, and all will be well again. Sir, we hope this Gentle Pill will operate kindly with you, and recover you, otherwiſe if the humour prove tough and obſtinate, we muſt prepare you a Scouring Doſe againſt next time we come to you in this way. In the mean time, God forbid that we ſhould ceaſe to pray both for you and for our ſelves, for you in the words of Holy Church in her *Litany*; *From all blindneſs of heart, from Pride, Vain-Glory, and Hypocriſy, from Envy, Hatred, Malice, and all Uncharitableneſs, The Good Lord in mercy Deliver you*: And for our ſelves too, *From all Sedition, Privy Conſpiracy and Rebellion, from all falſe Doctrine, Hereſie and Schiſm, from Popery and Presbitery, and all Fanaticiſm*, Libera nos Domine; Amen, Amen, Amen.

Qui pergit diſcere quæ vult
Audiet quæ non vult.

The Reader is deſired to Excuſe and Correct the Errors of the Preſs, which (by reaſon of the Authors abſence) he will meet withall in the peruſing hereof.

FINIS.